M 2587

Thursday, June 16, 1975

Barn

Group I

MR. NYLAND: I'm glad I can see all of you! It's a little exaggeration, but you know what I mean.

So tonight, again, another Thursday in a new fashion. One little announcement. I've been thinking for quite some time not to have Movements on a Sunday. I think it's better if it's all concentrated on the physical labor. And many times, I think, people are tired and then do movements right after that; they may not be able to give it enough attention. For beginning this next week and the month of July, I would like to have the so-called advanced class meet at another day, perhaps Wednesday, or Tuesday - I don't mind. We wait until Arlene comes back to settle all that. And maybe then, later in the evening, as you have time to rest a little bit and come to the--to the class a little bit more refreshed, if that is necessary. So we'll make the change, I would say, temporarily, for Wednesday. We can talk still about the day, and also about the hour. I hope she will be back by tomorrow or at least Saturday.

It brings me back again to the reason for having a meeting of this kind. I've taken--asked to have strict attendance taken. 125 people last week, 122 tonight. It's a large group. It's different from what I have wanted. But I cannot ask to make it smaller by perhaps asking some not to come, unless there is an opportunity for them to talk about Work for themselves, or to have it explained to them. Part of that can be taken care of on Saturday, (be)cause I don't mind it on Saturday if we have questions and answers, and also from those who are beginners in Work. At the same time, I don't think it's sufficient.

I have asked, as you know, and hope that some of the moderators will feel able and willing to have, every once in a while, a meeting which they can arrange for at any day that they wish - not regularly weekly, but whenever they feel that they want to do it. And I hope there will be enough of that kind of interest, I would almost say, more for their own sake; because you really never know what Work means until you start to explain it to someone else - and particularly when the other person cannot understand immediately what you mean. And also, when such a person comes from a different kind of surrounding, therefore you have to explain it in certain terminology which makes sense for them, and it has to be attached to the place where they live. So it does require a certain - call it dexterity, if you like - a certain ability to juggle your own thoughts around so that when you hear a question, you know where to begin to link it up with that what they are asking, the level where they are living, or where the question comes from.

And I think it is a very good exercise to have--to have to have a question more--an answer more or less ready by the time the question has been asked. Even if it may lead to an exchange of ideas between those two people, it is then more and more: how can one lead gradually to a solution

of the question, and the emphasis of that what is really necessary for an understanding of Work. So that the question, when it is answered, will be satisfying to the person who asked it. And that they can Work with it and perhaps the following week, or whenever another meeting is, they could ask, again and again. Because only by asking, as it were: Am I on the right road? Do I do the different things in the way they should be done? What kind of suggestion can be made--can you make in order to--for me to continue with Work on myself? These questions have to be asked. And you will not get so far when you don't ask.

Try to remember that, because if you don't ask questions, you're not as yet equipped to ask the question to yourself. It could be, of course, if you're very serious, and if you have enough of that kind of experience in your life. And sometimes it is as if one is asking a question with one's ordinary mind, hoping that an 'I' - if an 'I' could be there, or has been there sufficiently, or that you do know already enough about objectivity - that then an answer could be given. And you cannot, as yet, carry on a conversation between subjectivity and objectivity within yourself.

Now it is necessary for anyone who wants to Work and continue to Work, to continue to ask questions of himself. That is the only way he will get to real self-knowledge. And that many times you may be in front of certain answers, more or less of an objective kind, and not knowing what to choose. And therefore the answering of questions will help the questioner to make a distinction between that what is right for him, and what as yet is not right, or perhaps can be brought up later in his development.

You must understand that Work is a slow development. It has to do with the acquisition of certain dexterities, a new way of thinking which we call awareness, and a realization of that what one is; which knowledge we really

don't have because we are confusing absolute facts with subjective interpretations. And the reason is obvious that we want objective facts, because that's the only foundation which will not wash away with rain and wind. It has to be a strength within oneself about which there is no further questioning. And in order to reach that kind of solidity within oneself, you have to start building it because it isn't there. There is a little voice, at most. And that has to grow out so that it can become solid ground on which you want to build your future life. Your life as it is, I've said many times, is one and a half compared to the potentiality of three. And there is a full one and a half which as potentiality has to become actual.

I don't want to go into detail about that. But you see the necessity of having exchange. And I hope that people really will feel strong enough, among the so-called elders of the church, although I don't want to limit that kind of group. I think that there might be people who believe that, at least for once, they can answer a few questions. And since there is no time limit set of how long a meeting should be, that then they also would like to have an opportunity. I do hope that there can be such opportunities really quite frequent so that others who want to attend to such meetings can even choose who they would want to go to. And maybe you can establish among the group as a whole a certain coterie - preference - because so-and-so can ask my-- answer my question and someone else apparently doesn't know what I'm talking about - I mean, what you yourself feel that you are talking about. Moreover, it will have another advantage if we tape them.

I'm not particularly interested in the taping, not for myself. But I think there are several groups in the country - those where there are, let's say, five forming a little group, maybe five or seven - who could profit by such discussions. We will continue to send them tapes from here, perhaps in

a little wider--wider quantity, wider range, not only limiting to five or the four other places, but also to some other fairly large groups who could then profit also from the discussions of the kind that I talked about. They can listen to it in their group. They can imagine it is their group in which ordinary questions are asked by ordinary group people, and answered in the best way they can - that is, those who are moderating.

No criticism about such groups. They are meant for an exchange in order to find out mutual truth. I don't think it matters very much if they are not exact. I wished of course they were, and that the answers are correct. But I think they will produce a sufficiency of interest. And since it is necessary for each person to find out for himself or herself what is Work when they start to apply it, it will not matter if they, in their experience, would start to disagree with certain statements that have been made. In the first place, you can ascribe it to not knowing enough themselves and getting the wrong kind of experience. In the second place, it might encourage them to stand up for their own experience when an answer which is given does not always seem to fit into their way of thinking. And in the third place, they will ultimately as a group come to the same kind of questions. And it may be helpful to those who moderate in such smaller groups in other cities (to) receive a little more information of how we as a group, as a whole, are talking about Work, and not be solely dependent on receiving some cassettes from the meetings where I conduct them. In any event, it will not act in the wrong direction. I hope it will be useful in general.

It brings up the question again, you see, that if these meetings now exist here, I can ask some of those who are here now not to come. I don't want to close doors. I've explained that it may be a little deleterious. But of course you don't want to believe that. You think - and many of you -

that when you come to a meeting and we talk about Work, that you will receive nothing else but stimulus. It is not true. And you cannot judge about that. I received a little note that it was useful to such a person and please let her come. Of course, I say, come. Not seeing the danger; maybe, let's hope, it doesn't exist for you for a long time. At the same time, it does exist. Don't make a mistake about it. It's very much when you want to read a novel or a romance. In the beginning, it's a nice setup between a man and a woman. Maybe you become interested to find out, at the end, if they actually did get married or not. It is something of that kind. You try to decipher calculus with the knowledge of ordinary equations. And many times, you know the difficulties when I happen to talk about prospects of the future, or partially perspectives, or visions about what might be and what one hopes for, and I start to paint a picture of an aim when it is reachable - or half-way to be reached - to give courage.

There are many times you start already to think that you are there. This happens, for instance, when I talked about observation as a process regarding the totality of a personality, and that that consists in three special sections: observation of physical behavior only, of emotional states and feelings only, and of the mental functions only. So that almost immediately after I had explained that a little bit more in detail, there were already indications that people started to do that. It's not my intention to encourage you to start. It was only to illustrate that there is a great deal ahead. And of course that is necessary for interest, and to see where Work actually can be placed, and that there is a chance of making it fit into all kinds of thoughts and feelings you may have, even in directions of your own so-called 'development of knowledge', or your particular ability in art. That it is necessary to see that Work has a place in daily life, in whatever

you are doing and whatever your personality happens to be; because there is no difference between personalities than only in the initial analysis of what you are. But when once you start with the acquisition of further knowledge - and particularly now - of your behavior physically, that you then very soon come to the same level with many people; because you can already discard a great deal of your ordinary expressions of your personality when your interest is only an objective viewpoint of them.

But, be that as it may, I will not ask anyone to leave until there is some kind of a substitute for them. It will take time for such people who want to - and who really, I would say, need it - to join small groups; because the small groups are also very anxious to keep, as it were, to their own friends. And somehow or other, I don't blame them for that.

Now maybe you have some questions of a good objective nature.

Frank Conaway: Mr. Nyland?

MR. NYLAND: Yah.

Frank: It's Frank Conaway.

MR. NYLAND: Yah.

Frank: Last week, we were talking about extending awareness and extending Work into areas that--that are--that are gradually or increasingly difficult, or applying it in less than--in circumstances when they wouldn't otherwise apply and trying to extend it over that kind of circumstance. I think my question's changed a little in this week but there's a lot of--there's a lot of gray area in that, that I--when I don't really know whether I'm Working or not, or don't know whether that kind of extending is really taking place.

MR. NYLAND: Frank, you will know by your behavior. In the first place, whenever you want to extend it, I think many times trying to deepen it is a good step. It's not in the right direction, but it is different from what

you have been doing, or rather what was--was probably the greatest majority of times that you Worked on yourself. Because when it is a moment, it can extend in duration. It can extend also in depth. So when it is changing by the increased wish, and in that sense, a deepening influence, you already are trying to treat an 'I' to a different aspect of yourself. If you do that when you are used to Work in certain conditions or you are already familiar with what you are as a personality - so that this 'I' almost, in those instances, has become a friend of yours - then I think it is easier that you try to extend it now in duration when you are partly familiar with what you can expect. So don't try it as yet in unfamiliar grounds.

Continue to Work. And when there is that wish which you now know has disappeared. Because as soon as the wish disappears, the 'I' disappears, and there is no objective fact any longer. As soon as you realize - with other words - that you are asleep again, and you have the thought that you would like to wake up again, you make that attempt, but in similar conditions as previously.

Whenever you are familiar with your self in behavior, it is not so difficult to extend an 'I', because you are--you know very well how automatic you are - and anyone is. A mechanical something that starts in a certain way, and you know about it, usually will end up a little further on in the same way as usual. And particular(ly) when that has to do with habits which one has, let's say, in walking, or the way one is behaving when you turn a corner, or whatever it is that you do when you're shaking hands with someone. You are sufficiently familiar with yourself that that is you. You could even recognize yourself, or someone else could recognize you, by your posture or the way you are walking. It is a very definite characteristic of a person. And so one takes these kind of activities and extend then this 'I' by a

constancy of your wish not wanting to let go. It determines--it is determined by that.

You are going in a certain way. There is an 'I' and you don't want this 'I' to go. You want to say, I want to remain objective. When you say it, you are again in the same realm as, I want to have a wish to Work on myself. But you let it be followed by a plea to the 'I', Don't leave me now. Again, you say that seriously, Don't leave me now, because now I need you. I have made up my mind that I would like to have you with me as long as you are willing to stay. And my desire for making you stay is dependent on my wish to have you stay. As long as my wish is there and it is sincere, I would tell this 'I', even, You have no right to leave me. It's a different thing, because then the 'I' will understand your expectation. And the 'I' will listen to you twice before it goes.

Again, extend it in conditions which are simple, conditions about which you have some kind of control - like a walking - and you can go wherever you wish. You can avoid influences from the outside, or at least bring them to a minimum. And as you walk - and step by step - you see, each step I want to have an 'I' with me. Each step means I have to have that wish for the 'I'. And I keep on saying, This body is walking, is walking, is walking, is walking. Things of that kind. You will see that, after a little while, it's not so difficult to have an 'I' be there longer, because nothing special is happening to distract even an 'I'. And this is the state in which I have to be. If I'm convinced that I want to get something from this 'I', I will very definitely know what I want when I've had a taste of an awareness process which has taken place before. And therefore I will recognize it by that what I am; so I said that I will know it by my behavior. You understand what I mean?

Frank: Yes, sir.

MR. NYLAND: It will make it a little easier, I hope.

Frank: Yes, sir. Thank you.

MR. NYLAND: All right? Good. Next week, again talk.

New Questioner: Willem?

MR. NYLAND: Yah. That sounds Dutch, doesn't it? (Laughter)

Questioner: I was working this week inside. And one day there was a lot of noise in front of us because we were working on--at the road.

MR. NYLAND: Louder, a little bit, huh?

Questioner: We were working at the road and there was a lot of noise in front of us. And I had a deep wish to Work in that moment. And I could create an 'I'. And creating it, I, at the same time, I had a wish also to extend that 'I'. And I had really a benevolent feeling, a realization of 'I' helping me to see myself standing there wedging that clay, and at the same time, a quietness in myself and an aliveness, and in the background that noise. But that did not interfere; and it seems to me as if that noise kept me to--to be more concentrated on--on what was going on in my--in--in--

MR. NYLAND: On wishing to Work.

Questioner: Yeah.

MR. NYLAND: Right.

Questioner: And seeing myself, my aliveness, and at the same time, wedging that clay.

MR. NYLAND: Yes, it is possible when the noise is not too much. There is a certain limit of noise, as a noise level. When it is too much, too much attention has to be paid to the energy coming from such a noise which is heard and has to be reacted to by yourself, automatically, simply because you cannot close your ears. It is right as long as you have noise below the level you can stand; and that depends a great deal on the state in which one is and

the sincerity of the wish, and the dexterity one has already acquired in Working. But when such a noise level, being below this particular - let's call it maximum, can be useful to a person to take care of ordinary affairs as listening to a noise without wanting to define what the noise is like. I think I've mentioned it before. You might have heard it.

Gurdjieff, when he wanted to concentrate on writing, preferred a little noise around him. And therefore he sat many times in a restaurant, Cafe l'Affair, or in one of the cafes in Fontainebleau, instead of sitting in his room. And this is the way he found that a little bit of noise would stimulate just a little bit of his brain because of hearing the noise and, as it were, kept on with this noise recorded in a part of his brain, establishing the fact that there could be a division for another part of the brain to function. And that some of that energy was possible, in his brain, to establish a certain momentum in the background.

So it is quite possible that one can have that experience, and particularly when you associate the noise itself with the wish to continue in sincerity and in reality regarding your own wish in deepening it. It will require more energy on the part of giving a wish more energy for functioning. At the same time, you must not pay too much attention in describing the rest of whoever is there, and whatever the conditions are in which you yourself are; because that what you are, being observed by 'I', has very little interest for 'I' itself. 'I' is really only interested in the fact that you are working, or behaving, or that there is life. And therefore there is very little that an 'I' will be able to tell you, to--that--or, as it were, encourage the noise to help you. The question for yourself is that you use the noise for your purpose. And then the product can still be a resultant of an--an organization, as it were, within yourself, in which there is that

desire leading to the creation, and continued creation, of an 'I' which then, in that case, continues to observe you.

Try it. Don't go over the noise level if you can help it. The noise level is very much the same as a physical level in driving a car. I don't recommend it too much, but it is the same principle. One becomes engaged in an automatic form of behavior when you drive a car, without having to pay too much attention to the road when it's a highway and there is not too much traffic. And it is that fact that one becomes occupied with something within oneself - again, of a mechanical nature - which takes part of the energy away which otherwise might interfere. And what is left can then be put to good use. Many times, thinking of a certain kind and a certain direction of the wish for formulation of certain concepts can be reached at such a time. But I say it, don't do it too much in traffic or crowded highway. It is no good and it doesn't work. It does work when one is in that kind of a condition. It can very easily be extended. Sometimes I've given that task. There may be a point ahead on the road which you see - a sign - and you tell yourself, as approaching that sign, I wish to intensify my wish for Work so that when I pass the sign, that intensity is at its maximum.

One can try all kind of things of that kind by becoming simply engaged in ordinary mechanicality. And when the mechanicality becomes noticed, and very often is connected with the statement, This is what I am - that in itself will give an 'I' a chance to exist. You, yourself, being heard by an 'I'. You say it yourself, it is sub--subjectivity. But there is an 'I' hearing you, as it were, being alive. And the impartiality is quite easy when you, yourself, already admit that that is what you are, and it goes in the direction of acceptance of that what you are, you are.

All right?

Questioner: (Yes, thank you.)

(Long Silence)

MR. NYLAND: You see how lenient I am now?

Betty Greenwald: Mr. Nyland?

MR. NYLAND: Yah.

Betty: It's Betty.

MR. NYLAND: Yah.

Betty: I have a question about a state.

MR. NYLAND: About what?

Betty: A state.

MR. NYLAND: Yah?

Betty: I find, when I'm working in the pottery, that when I'm involved in certain processes there that take a period of time and are repetitive, that a cer--certain state of being is created through those processes.

MR. NYLAND: No.

Betty: Wait.

MR. NYLAND: No.

Betty: Let me finish the question.

MR. NYLAND: No, no, it won't. No, no, I stop questions as soon as I know you're going wrong. There's no further discussion about it. Don't attempt it, Betty. It will never lead to a state of being.

Betty: Well, I didn't finish. And that's just what I was going to say. I wish you'd let met finish.

MR. NYLAND: Then I will let you finish.

Betty: I tried to get this question clearly; but I'd like to finish it.

MR. NYLAND: Excuse me, I know you'd like to finish it.

there is not enough 'I'. And 'I', as I said last week, I think, starts to grow and it grows very slowly. And you cannot expect an 'I', in conditions which are very difficult, which require a lot of ordinary subjective energy, to stay with you. It won't do it because the function of an 'I' is immediately to look for the possibility of being maintained.

An 'I' looks at a person who makes an attempt to separate his energies - part going to maintenance and another part going to the wish to grow up - and when an 'I', I would almost say, is no fool even when it is small. It cannot accept the condition where there is too much of ordinary subjectivity still going on and all the attention is used up in that direction. And there is no energy available, even, for a wish to let an 'I' be there. And an 'I' does not want to be present to an ordinary state of unconsciousness. The function of 'I', when it is created, has a very definite purpose: only to help people how to reach, I say sometimes, heaven. There is no other reason for an 'I' even to remain. And, principally, there is no other reason for a person to wish for the creation of an 'I'.

A messenger from above comes with a very definite purpose: to try to save mankind. And that is the only purpose. They may go through a certain period of training in order to adapt themselves to the condition of mankind as a whole, and wherever they happen to live; and let's say, in the case of Jesus, it was thirty years. But the whole purpose of his life was to have three years of preaching. An 'I' must go through a period of growing up. When it is still small, it cannot function as yet; and you cannot expect it to be present to you when you are busily engaged. And it--as I say, that is why I held you up. It is not the time to think about Work. If you want to compare it with the time that--when you went down the path, or left it, or after, and then you say you could wake up - yes, all right. But that, by

this time, I think it's obvious that there are certain times in which one actually can have an 'I', and very definitely then I must know when I cannot have an 'I'.

And we want to talk about this desire on the part of a person not to wish to Work when he knows he cannot Work. And he is not going to make attempts when it is utterly impossible for his particular unconscious state. And being engaged in a variety of subjectivity, of different activities which are subjective, that he then must know he should not Work. He only should Work when he hopes there is a possible result. And if we keep on repeating that - trying to Work in the most unfortunate conditions, mechanically, or that we really cannot be there at all - I've said sometimes, it is quite sinful to make an attempt or, as it were, to ask God to come. And then when He looks at you and says, What are you doing? You're not even preparing for the fact that I come. Where will I go? He says, naturally, I go back, you are too busy.

This is what I want to warn about because much of the time that we talk about Work, we talk about the impossibilities that one cannot Work. And because of that, you want to know how can you extend it. The sole reason is, one is engaged in activities which prevent Work. That's the whole idea of being asleep. That's the whole idea, perhaps, of Mother Nature. But it definitely was on the part of some of those archangels who came down and implanted the organ Kundabuffer. For the wish for the maintaining of the world - that is, our Earth - so that after the Earth had been formed, and after the catastrophe - the formation of the moon and Anulios - it was possible, then, to eliminate Kundabuffer because everything was sufficiently mechanical and Anulios was far enough away, at that time, from the Earth itself. So it is quite right when I'm once asleep and Mother Nature knows that I will keep

asleep. She certainly will prevent me from waking up because she's dependent on my sleep.

You see, we have to change this attitude of wanting to Work into very direct channels where one hopes there is a possibility of Work; as a result, receiving more knowledge about oneself. And we have to forget, now, about all the attempts we have made when it was impossible. That is why I want this group to talk about their Work attempts which were very definite(ly) a result of selecting the time. When I wished to Work, I did, I had a result. When I wished to Work, I did and I could not get a result. Why? What was wrong with the selection of my condition? In what state should I have been? What kind of surrounding should I have made an attempt to Work? And then the other statement - I Worked because I had created a condition in which I hoped I could Work, and actually, I did see myself for some length of time. Whatever it may be. Those are the things we want to talk about - on the other side of the cassette.

(Side Two)

You see, Betty, I don't want to disappoint you, and we don't want to hold you away from your honest attempts. And it is not that I say it, what I have said, simply in order to criticize. My real attempt is to try to tell you, don't waste your time when it is impossible to make any attempt, and don't worry about it that you cannot make such attempt. It's logical you cannot attempt it. How many moments and seconds, time, and so forth, are there during the day when it is absolutely impossible for anyone to simply hope even for Work. You cannot do it.

If a person could Work all day, he would become so light that he went to--would go to heaven. That is one means to ascend to heaven. It is to concentrate Work in such a way that because of this what is created within oneself,

an 'I' and whatever there was, had the upper hand. And then because of this increase in lightness of density, the law of gravity could, for the time being, suspend it. That's the way I look at Jesus, when on Ascension Day, he went to heaven. Because then, in that state, he was not a human being any longer as a result of Work on himself. But whatever that may be.

So, some more questions.

Dale DeGeorgio: Mr. Nyland?

MR. NYLAND: Yah?

Dale: Dale DeGeorgio.

MR. NYLAND: Yes.

Dale: For a while, when I woke up in the morning--

MR. NYLAND: It has to be a good question - hm? - so it has to be a question of an understanding of Work. I just warn you.

Dale: When I wake up in the morning, I was doing sensing and draining and then I was able to make Work attempts. Then lately when I made the draining, my head wouldn't even let me drain. And this morning--

MR. NYLAND: Yah, well, wait a minute now. Excuse me, this is going to be a class of interruptions. I don't care if you like it or not. I've definitely made up my mind that regarding this group, I want to have a direct answer immediately to that what is being said - if it is right or wrong. I want people to talk about Work and not about their little Work attempts. I want to have people talk about results, that what they have obtained. Now when you talk about sensing and you cannot get it past your head, you have to learn how to sense. That's the answer.

Dale: That wasn't my question.

MR. NYLAND: Well, what is it? Because you get stuck already on sensing.

Dale: Yeah, that's where I got stuck, was on sensing, and then this morning,

I said the heck with it. And I just sat up in bed and started moving my hands very simply and making Work attempts that way.

MR. NYLAND: No. I don't understand it. Moving my hand simply does not mean, as yet, I make a Work attempt. I don't see myself. I just see a little body moving a little hand.

Dale: Right.

MR. NYLAND: Well, that's not Work. Not for this group.

Dale: Uh huh.

MR. NYLAND: No 'uh huh huh'. It has to do with your relationship to yourself. It has to do with you in ordinary life. It has to do with you in relations to other people. It has to do whenever you find that you want to Work and you cannot Work, that you know the reasons why you cannot Work. But you must be very definite (in) making an attempt to extend the existence of an 'I', that there really is a desire on the part of yourself to wake up and to apply that during the day as often as you can. We are past the state of getting up in the morning and making a little attempt, as it were, to have a flash in the pan. That's not the conversation we want to carry on.

Go ahead, if you have a good Work attempt of that kind. I'll be very happy to listen to it.

I think I've explained last week. I'm through with these kinds of things with this group. I don't want to talk about that. I want to talk to serious people. What did I call you the other day? You are in prison! Don't forget it! If you don't feel you're in prison, you don't belong here. You're still outside. I talk about something that is quite serious for people because I want to continue with Working. I want to continue to have to explain Work. I don't want to keep everything of whatever I know to myself. I want to share with you, when you are really worthwhile to share certain things with, what it

is to continue to Work regardless of all the difficulties may be involved and the suffering that sometimes may be created by it and how to overcome them and what to do about them. And to make you, as it were, give you a stimulus to grow up, to become a real man. Somebody who is conscious and conscientious. You don't get that by just moving a little hand early in the morning and sitting on your bed.

I start at a certain level. The level, as I say, when you know you are God-damned in prison. If you don't know that yet, or if you don't understand what I mean, then don't ask!

Dale: I know that.

MR. NYLAND: I doubt it.

Another question.

Manoucher Movlai: Mr. Nyland?

MR. NYLAND: Yah.

Manoucher: Last week I was (really moved by last week's meeting). And I set myself for this week to have a maximum Work attempt as I have been here. And as a result, really would shift my Work attempt to directing my wish in the attempts of--without (letting that get any colored).

MR. NYLAND: Now wait a minute. Say it again.

Manoucher: Directing my wish to the--to the Work attempt, to the--

MR. NYLAND: Your wish is already the Work attempt.

Manoucher: Right.

MR. NYLAND: Right.

Manoucher: For having (Worked before) letting that wish get lost. See, I use the method of saying, I am Working now. And by the end of using that word - the word 'I' - and observing me walking, so I accumulated--a lot of energy accumulated in me by the end of the morning. Like if I took half hour and--

MR. NYLAND: What else did you do during the morning? What were you busy with?

Manoucher: Making glue. And also in that, applying it, same method. And few times, I just--

MR. NYLAND: How often did you think that you Worked and that there actually was that 'I' looking at you? And for how long?

Manoucher: Most of the time--

MR. NYLAND: Not most of the time.

Manoucher: Most of the time, I walked out, leaving my activity and again going out, walking and coming back, because in that process is something satisfying my--my Work which I know inwardly which I Worked and I know I had a result. And the extension - extending 'I' in--in the process of Working - for me it is much longer than any other time which I could, by my own--

MR. NYLAND: That is when you walk?

Manoucher: Yes.

MR. NYLAND: All right.

Manoucher: And my question really comes from - I see there--there is energy accumulated in me and I am indulging with it.

MR. NYLAND: Now wait. Why would you have an accumulation of energy?

Manoucher: In the--you see, as a result of--

MR. NYLAND: What kind of energy?

Manoucher: That is the energy of inner satisfaction, I would--I would say it, because it is a pat on my own--on my shoulder; which I move myself towards freedom from the jail which I believe I'm in.

MR. NYLAND: Yah, but that is just a little statement you can make. I'm glad that you get a little more energy - no further.

Manoucher: Yeah. But the way I am using it--

MR. NYLAND: That was wrong, wasn't it?

Manoucher: Yeah.

MR. NYLAND: You will come to that conclusion.

Manoucher: Yes.

MR. NYLAND: Goof. It is cheap.

Manoucher: Yes.

MR. NYLAND: Yah.

Manoucher: So--

MR. NYLAND: In the presence of that kind, your 'I' flies away because the 'I', if it could speak that way, would say, It - meaning you - stinks! Particularly when you indulge in it. It's not right. You should immediately said, I stink! I'm allowed - just a little. So, as I say, there is a definite result. But the rest of the week I cannot do it. On Sunday, I can say it a little. For the rest of the week, I'm faced with ordinary life. I've no right to indulge. I can be happy for a moment and say, I think I'm on the right road, let me continue. Immediately all my energy of that kind of joy is used up for the intensification of an 'I'. That's the way to get after it. Never allow it. When it happens to be there, you say, I don't want that; that's not the way I want to be. I want to be free from this kind if indulging.

So don't do it, Manoucher. It will prevent you. As I say, it is cheap. It's no good.

Any kind of satisfaction of that kind which leads a little bit to some kind of vanity is forbidden. It is forbidden by that what starts to function within myself, which is my--my conscience. The conscience says, That is what I used to be; that is what I was when I was an ordinary human being. I recognize it very well, because I was always a little affected by something that was good; and then I could admire myself, and someone else could admire myself.

That is where your conscience will tell you, 'Stop that nonsense!' A conscience becomes much more sensitive about it because it takes on certain qualities of an 'I'. And it also is not interested to wish to be there - the conscience we talk about. But it wants to be there simply to warn you, Don't do that, it isn't right. And then the expectation on the part of conscience is that you follow it. If you cut it short, just like you cut it, then your conscience will stay. If you don't, your conscience goes away.

You know what I'm talking about?

Manoucher: Yes.

MR. NYLAND: All right. All right.

Manoucher: Thank you.

MR. NYLAND: Yah. Then we can keep it that way. All right?

Manoucher: Thank you.

Ron Hayes: Mr. Nyland.

MR. NYIAND: Yah.

Ron: It's Ron.

MR. NYLAND: Yep.

Ron: I'd like to--I've drawn a conclusion about my own Work from certain attempts that I've made today and certain attempts that I've made in this week, and I'd like to see if I'm right. I found that in my own attempts to extend an 'I', that those attempts which have been fruitful, have occurred to me after I finished my daily job. And I just sat down and maybe having--just sitting and reading and then having a wish begin within me which has a certain strength, stopping what it was that I was doing and continuing and allowing that wish to go into an observation of myself by an 'I', and attempting during that time to have the 'I' be with me.

MR. NYLAND: Was this, Ron, after you had done ordinary physical work?

Ron: Yes.

MR. NYLAND: What did you do early in the morning?

Ron: This week I tried doing what you said on Saturday night. Three times I've tried it during the week, of--on an inhalation to say to myself 'I' on the inhalation and hold my breath at that point. And I really haven't had any success with that directly in the--in a result of an 'I'.

MR. NYLAND: Good.

Ron: It got me to a deeper point where by moving I could get something--

MR. NYLAND: Yah. When that didn't work, what did you do?

Ron: Then I Worked in a way that I'm more familiar with for a certain amount of time. It was--

MR. NYLAND: What was your familiarity with that kind of Work?

Ron: That--

MR. NYLAND: What did you do?

Ron: I sat there--

MR. NYLAND: No, no, not sitting.

Ron: No. Okay.

MR. NYLAND: This is during the day now.

Ron: No, this is in the morning.

MR. NYLAND: All right, in the morning.

Ron: Okay, I just simply, with the movement of my hand, I attempted to have an 'I' observe that.

MR. NYLAND: No, Ron, we are a couple of steps further, I hope.

Ron: Uh--

MR. NYLAND: Let's say it this way: How much aliveness of an objective kind was in you? How much of an 'I' wished to stay with you?

Ron: The only time that I've had that real aliveness, in the last weeks,

that was really there, was after I had finished my physical job. And it has not been there strong in the morning.

MR. NYLAND: Okay, now you're going to make it in the morning. When you do this, your physical work is already over instead of beginning. And you now make attempts actually to wake up in the morning.

Ron: In the morning.

MR. NYLAND: And no maybe about it. And then during the day, as often as you can remember it, you make an attempt to Work at least, I say, ten times, by stopping what you are doing, if that is necessary, and to see that that 'I' can there be--can be present to you going in to your work. You hold on to your 'I', when you stop first, and you now continue with your ordinary work, whatever that is, physically; and you try to hold on to an 'I', keeping on seeing or becoming aware of this body doing, whatever activity.

These attempts have to be very serious and not no-no for an answer. You've got to feel very sorry when you cannot do them. So that at the end of the day, instead of going into a certain state which you already know a little bit about, you go into a state of being sorry for yourself that you have not been able to Work more, even if you intended to do it. And you must go to bed with that so that the next day you will make more of an attempt.

The seriousness, Ron, is still missing. Not at the times when you Work, but it is not there at the times of your life. You still wait for a special moment. And as I said before, we've passed that. We're now living in daily life, and we want Work to appear then. Not when I sit for it and hope for the best. Of course, it will be there, it's fairly easy. We're now Working, really Working. So will you try that, Ron?

Ron: Yeah.

MR. NYLAND: Okay, okay. I don't care how you're going to start. It's all

right if it doesn't work - the inhalation and exhalation. It is rather difficult and also it is a little special. But I would simply say, I want to wake up. I get out of bed, I want to wake up. I get out of bed - already I'm up! I am awake! And there's no further question. I hold onto it when I put my clothes on, whatever I do. I want to hold onto it, and I start. Those two hours (are) extremely important. I've said it many times. They're much more important than the evening hours. Because in the morning with the sun getting up, it is something I receive - energy from the sun, increasing energy for ordinary life - and I steal some of it! That is why I emphasize always: the early morning, you're clear. You have no particular difficulties with the different centers already enmeshing each other or making all kinds of combinations.

All right, Ron?

Ron: (I'll) try it.

MR. NYLAND: Yah. Good.

Judith Conty: Mr. Nyland.

MR. NYLAND: Yah.

Judith: This is Judith.

MR. NYLAND: Yes, Judith.

Judith: The question is the result of several things I've tried over the last month since I asked a question at Music. You indicated the direction to me of a--of essentiality and of using myself as a tool. And I would say the first week after that, I had been in a distressed condition before. And what happened was that I just kept receiving--trying to be more essential in small things. I would receive, all day long, kinds of flashes about how I was. And at that time, I could use that afterwards to make a simple effort. What happened after that was that it got to be too much. It got to be too

much and it--it became painful and I started judging--

MR. NYLAND: What was too much?

Judith: Just seeing all these things about myself I couldn't--

MR. NYLAND: Essentially, you mean?

Judith: Pardon me?

MR. NYLAND: Essentially? You were trying to see yourself more essentially.

Judith: I was trying to consider myself essentially and what would happen was that I would receive flashes about myself all day long.

MR. NYLAND: I see. They were not really essential, call it.

Judith: No.

MR. NYLAND: Okay.

Judith: What happened was that I then started considering the things that I knew about myself with which I was familiar in the sense of using--using myself. And I was filled with a real wish to anticipate certain things that I knew I would do, certain reactions I knew I would have. And I was very dissatisfied with Working at other times during the day. And I had a very strong wish to have an 'I' present at those times.

MR. NYLAND: Yah, the thing is, it has to be followed by the acceptance of yourself. And the difficulty was that you saw too much that you couldn't stand.

Judith: But then the wish was that if I could have an 'I' see me as it was happening--

MR. NYLAND: Right.

Judith: --there would be no more judgment.

MR. NYLAND: Right. So it has to go in the direction of acceptance.

Judith: Yes.

MR. NYLAND: You see, you can assume that you have the wish for that 'I'. But the 'I' is functioning and it gives you information and you see yourself

in some way that you don't like. And it's very difficult then for an 'I' even to be present to you because you keep on being identified.

Judith: I know that. What happened was, after last Thursday night meeting, I have wanted to ask this then, and I thought I would give myself another week of trying to see--of trying not to wish in any way to change; of just having a pure wish for an 'I' to see me as I was.

MR. NYLAND: Good.

Judith: And what happened was that again I would anticipate. I anticipated a situation where I knew I would react. And I held on for a wish for an 'I'. Now, though I didn't believe that there could be an 'I' - and there wasn't - but what happened was that I didn't--my behavior changed. I didn't--I was close to a wish to have an 'I' at that moment. There was no 'I' at that moment; but there was a ability of myself - there was a detachment from my behavior, and I was no longer reacting.

MR. NYLAND: Why can't you assume that at that time of this detachment there was something like an 'I' with you?

Judith: That's my question.

MR. NYLAND: Because you try to figure it out theoretically.

Judith: Yeah.

MR. NYLAND: And I think when there is a wish for a change, well considered - not just a superficial one, but in order to be able, as it were, to sleep a little better - it is much closer to the possibility of being awake. It is not just because you want to do something differently in an unconscious way because it suits another purpose. This purpose, for yourself, is that of course you wish an 'I' to be there and that the 'I' could, as it were, recognize you or you would recognize an 'I'. But the fact is, that a change into something which was, perhaps more desirable and more suitable and more

becoming to you. It depends on the change a little. But the fact of the change - do not exclude the possibility of an 'I' functioning even if you do not--if you have not reached it in a theoretical matter of describing it.

Judith: Yeah, I understand that. Can I--

MR. NYLAND: Continue with it.

Judith: Continue with it?

MR. NYLAND: All right?

Judith: Yes, it could be. I think that the result of it is much more intended than your answer to me. It put me in a much more essential place where I can--

MR. NYLAND: Yah. I would--I would not pay too much attention to the description of an 'I' and how it is made. I would pay more attention to yourself in becoming aware of that what you are, regardless of--of knowing what the source of that awareness--or where the awareness really comes from. Will you?

Judith: Yes. Thank you.

MR. NYLAND: Emphasize that. It is right to continue to see yourself more essentially. But it has to be followed by an acceptance when actually it is an essential truth which you believe is really so, that you have to accept it. But you can continue to question that you actually are that way. In the questioning of that, you will start to rationalize it away. And you will say, It is not really that what I am. It is really a different - I'm better, maybe, I'm not exactly that. You keep on living with that. You cannot be, as yet, impartial to it. But you are open to the possibility of finding out a little later on - some time later - that that actually was a fact. Then it is easier to accept.

You see what I mean?

Judith: Yes.

MR. NYLAND: One can start to live with things that are a little difficult because they are unknown, and then become known. And you start to doubt that that is the truth. Give the truth, also, the benefit of the doubt. And then continue with that. There will be enough opportunities in life, again and again, of similar kind of conditions in which you see certain functions of yourself. And they will become clearer and clearer, that either it is so, then you will accept it; or it is not so, and then there will still be an excuse.

All right?

Judith: Yes.

MR. NYLAND: That's the other side of the question, you see, because the first part was - become emotionally involved as if there is a presence of something that is actually talking to you and will make you, without your knowledge, even, change in a better way, to become more, I call it, becoming.

All right?

Judith: Thank you.

MR. NYLAND: Yah.

Judy Jacobs: Mr. Nyland?

MR. NYLAND: Yep.

Judy: It's Judy Jacobs.

MR. NYLAND: Yes, Judy.

Judy: I feel that something has changed for me lately in terms of Work. I went through a long period of seeing total identification and--and lately I've had experiences of what seemed to be real acceptance. And it seems that the wish for Work - there's something about an affirmation for my life. And there's been--is an experience of acceptance and a little more freedom.

MR. NYLAND: You have to be careful, Judy, because when your life changes, it doesn't mean it's so easy to accept life. You only will accept it because it's different from past experience. The real acceptance is different because it is then, actually, that you don't care how your life has changed. As soon as you say the change is for the better, you're not impartial.

Judy: I wasn't talking about the change.

MR. NYLAND: Yah, but you said it was a different aspect, different realization you mentioned.

Judy: No. I'm talking about--

MR. NYLAND: Okay, tell me what--what you said.

Judy: Well, there was a long period of making efforts and no kind of result. And there's something that has been taking place in the last two or three weeks that is an experience of--just an acceptance of being. Not connected with--with--

MR. NYLAND: Is it because of different conditions in which you are?

Judy: No, it started before the conditions changed.

MR. NYLAND: All right.

Judy: Just a knowledge of--that I exist and the total acceptance. And the effort-- I don't know if I can talk about it, but--

MR. NYLAND: No. I think it is right when you have the experience and you think it is in the right direction. Simply assume that, without wanting to determine if it actually is so, or not. Later on, you will see it in, I hope, in the same light; and otherwise you will see it a little differently. Just continue with it because it will give you stimulus for wanting (to) really Work more, if you can; or at least that now, you might call it, you got a-- a second wind in order to wish to Work.

Judy: Uh huh.

MR. NYLAND: Use it for that purpose, without describing it any further.

Simply say, it has a result in me of increasing my desire actually to become more acquainted with myself.

All right?

Judy: Okay.

MR. NYLAND: Yah. Okay.

Sometimes the little indications are very tender. It is like a plant growing up. You cannot disturb it too much. You have to leave it alone until it's grown up. Then you can do something with it. But you're not going to take the weeds around the little plant out because--for fear of disturbing the roots, the little roots of the plant itself. You must wait. When it is strong enough, you can take the weeds out.

All right?

Judy: Um hm.

Michael Beigel: Mr. Nyland?

MR. NYLAND: Yes.

Mike: It's Mike Beigel.

MR. NYLAND: Yes, Mike.

Mike: You know, Work continues to proceed in me lately, but something quite different about it. And that is that when I do Work, it seems to come from a part of myself which really isn't connected and isn't even accessible to my ordinary states of thoughts and feelings. At certain times--

MR. NYLAND: How did it get there?

Mike: I don't know. It doesn't seem to depend on very much from my outer life. At certain times--

MR. NYLAND: No, but where is it inside? Where is it in your personality? It comes from there somehwere. If it is not from the outside as an influence, then it must come from something inside you.

Mike: It just seems that sometimes my wish to Work operates in my life in whatever circumstances I happen to be and at that time I Work.

MR. NYLAND: What is the result? What is the result of that Work?

Mike: Always that there is a presence of something to myself, that I--I see myself.

MR. NYLAND: Is the knowledge of yourself?

Mike: I would say that.

MR. NYLAND: Is it impartial?

Mike: I would say that at those times, which are not frequent--

MR. NYLAND: No, we're talking about certain times that it is. Is it, you think, acceptable as objective fact?

Mike: I think those experiences, themselves, are for me, in that way. Yes.

MR. NYLAND: When the fact appears, is there any thought or feeling with it? How clear is the objectivity?

Mike: You mean, how I am at that time?

MR. NYLAND: Whatever the registration is. The fact of you, yourself, existing, leading now to an acceptance. I don't care if you haven't created an 'I', so-called, in what we describe once in a while. I'm only interested in the result I obtain about myself which has to be real self-knowledge. And I only will get that as a fact of myself existing, or that fact continuing to exist, without any interference of my thought and my feelings. Is it, therefore, a separate something existing, besides that what continues in my ordinary life?

Mike: I think that what you're talking about does happen, but it is rather quickly taken over.

MR. NYLAND: Yah, I'm afraid. That's why I mention it, because when you see that it can be taken over, you have to be warned.

Mike: That's true.

MR. NYLAND: And you cannot continue by--on any kind of an assumption. You must question every time: Is this objectivity? Is this my real self? Is this something that really has been created or has star--started to appear which I did not know about, didn't know that it existed? Or that it is, now, in such a light which I've never seen? I have to have such experiences as a result of awakening. And in the awakened state, there is no question about me, as I am, being different from what I am when I'm asleep.

Mike: Well, I'm not enough--

MR. NYLAND: I know. I'm only--I'm only talking in what direction your thoughts have to go.

Mike: I see.

MR. NYLAND: Because you have to see that that is something to be reached. You cannot be satisfied by saying, Well, every once in a while, this and that.

Mike: That's right.

MR. NYLAND: It may be quite true. I'm not saying it isn't. But now we want to continue with that and use whatever is as a first step for the second step, and the third. You see what I mean, Michael?

Mike: Yes. Which makes me ask, what do I do?

MR. NYLAND: Look at the danger. Look at what is dangerous in it. That will make you question yourself about your own Work. See if that actually, whatever is present, gives the information we talk about of ourselves, the way we are. And does it actually lead to the acceptance, if possible totally, of what this creature is? Without defining any kind of objectivity outside of me, I want to have an objective fact of myself and that I only know that when I accept myself, whatever I am, then I've passed the danger. If I really don't know that, I'm still on dangerous ground because I can fall back into subjectivity.

Mike: (Inaudible)

MR. NYLAND: Yah, you understand. I hope you do, Michael.

Mike: I have.

MR. NYLAND: Think about it. You will see what I mean.

Mike: Yes.

MR. NYLAND: I'm sure.

Mark Horstman: Mr. Nyland.

MR. NYLAND: Yep.

Mark: It's Mark Horstman.

MR. NYLAND: Yep.

Mark: I tried-- Two Sundays ago you mentioned something about draining while walking. And on a number of occasions in the last two weeks I've tried it.

MR. NYLAND: It's not important, Mark. Not for this group. You can try it, it's all right. Make an attempt if you like.

Mark: I want to speak about the results of it, that happened.

MR. NYLAND: Hm.

Mark: But I can--I can stop.

MR. NYLAND: Well, okay. Mention the result.

Mark: There was a very intense physical draining of all the things that I-- the way I was. I mean, it was a very quick discharging that rather struck me. And it left me afterwards in a state of very clear simplicity, that I-- I tried Working from; and did Work from for some time. And the number of times that I've tried it, here of late, it's proved very valuable to me. And I wanted to know - that sensation to me is a rather--it's very strong, it's very quick and it's very unusual to me. And I wanted to know if that what I was doing, was right? I mean, what resulted from it, I felt was right because

I was able to use it. But was that--was that draining correctly? What--what actually happened as a result of trying that while walking? It was completely different than draining while not doing that. It was a completely different thing for me.

MR. NYLAND: Mark, whenever one changes conditions, you change the outside world. And the reactions you have become different and sometimes it can help you to Work on yourself. When one has a little task like draining, you change the object. And that then can become a little easier observable. But that's all it will do, because it can only give you--put you in a certain state in which there still has to be the wish for wanting to Work. Now if that is possible that one, because of this, as a result of the draining, one is actually more wishing to Work, it can be helpful. But never connect any kind of preparation with Work itself, as if Work is dependent on the preparation.

The problem is, I wish to wake up in any kind of a condition. I make attempts to create an 'I', sometimes by being a little different; or being affected differently; or having reactions which I don't want and I perhaps would stop them. But don't connect it up with this kind of a thing, as if that is one of the main reasons why you now can Work and you couldn't before.

You have to make attempts in ordinary conditions of life, without making any particular draining, or any kind of a different test or--or exercise beforehand. I only say these things, that at times there is a certain stiffness or there's a certain quantity of material in your head which is in the way. And that will prevent you from making room for something of an objective nature which would start functioning in your mind. But that doesn't mean that in all conditions of your daily life it is necessary even to drain or even to sense. And the whole idea of Work is not to be dependent on such

little exercises.

It is necessary for me to try and make an attempt to wake up when I'm unconscious. And of course when I'm unconscious, I try to make that as close to the surface of consciousness as I can make it. At the same time, I don't want to be dependent on something very special because then I start to become dependent on that kind of thing which sometimes you cannot create. I must create conditions, at the present time, which are possible for me at any one time; which are really not dependent on any kind of an exercise in the preparation of it. The sharpening of that tool is quite all right, when you want to use it; but when it once has been sharpened, don't sharpen it too much.

Mark: I understand.

MR. NYLAND: All right?

Mark: Thank you.

MR. NYLAND: You remain very simple about Work. Many conditions are quite conducive for Work, only we are too lazy. We don't want to do it because it's too much of an effort. Almost I would say, that's the sole reason why Mother Nature is so happy that we are just superficial. Then there is nothing to be disturbed, nothing to worry about on her part. And we just go merrily along all the time, remaining mechanical and automatic. And in that state, there is a possibility to wake up when something else still is alive and cries from within and asks you, Wake up now, something has to be set free! That is one of the main motivations for Work.

Keith Kenneberg: Mr. Nyland?

MR. NYLAND: Yah.

Keith: This is Keith Kinneberg. And Sunday I tried to accept my mechanicality and to not fight against it, and reserve the morning for not Working and--

MR. NYLAND: No, no, no, no, no. What do you mean, Sunday? On Sunday, what do you mean? In the afternoon? Was it after lunch? Why--why do you wait for Sunday? Or do you want to relate something that just happened on Sunday? (Buzzer sounds) I start to smell the question and I don't like it as yet.

Keith: Okay.

MR. NYLAND: I hope you understand that.

Keith: Yes.

MR. NYLAND: When you formulate it for yourself, you can ask next week. All right? Maybe it's a good sign that the buzzer went off. I hope you don't mind.

So that's it, Bob? Yes.

Goodnight, everybody. I hope that by next week there will be an announcement of some other kind of a group existing, so that I can start sifting things out a little. The group is too large, too heavy as to carry it. It is not the way I want to do it. But first, opportunity has to be created. Use Saturday if you like. We'll talk about it some more.

Goodnight, everybody.

END TAPE

Transcribed: Eleanor Kravitz
Rough: Joe Stevens
1st Proof: Mollie Wolfe
Final Proof: Lenore Beach
Final Type: " "